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THE
FORM OF PRAYER
AND
CEREMONIES
TO BE USED
ON CHRISTMAS DAY,
AT THE
CONSECRATION
OF THE
VESSELS AND BOOKS
PRESENTED TO THE
CATHEDRAL CHURCH
OF
ST. JOHN BAPTIST
IN
NEWFOUNDLAND.

A. D. 1851.

ST. JOHN'S, NEWFOUNDLAND
J. C. WITHERS, QUEEN'S PRINTER.

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TO THE CONGREGATION OF ST. JOHN'S
CATHEDRAL AND PARISH CHURCH.

"The Form of Prayer, &c.," to be used on this occasion is chiefly taken from one adopted by that great champion and ornament of our Reformed Church, Archbishop Sancroft;* and used by him in his Consecration of the Plate given by Lord Digby for the use of the Church of Coleshill, in the county of Warwick, in the year 1685. It was published (together with the forms for the Consecration of a Church and Churchyard, as exemplified by Bishop Andrewes) in the year 1703. A similar Form was used by Bishop Patrick, and other Prelates of our Communion. It is very obvious that the same reasons hold for the Consecration of new Vessels and Books presented to a Church, as for the Consecration of a new Church. And if the separate "Form of Prayer, &c.," has not been so frequently used for that purpose, the following causes may be assigned. (1.) The Consecration of the Church includes the new Vessels and other Furniture presented at the time. For this reason it is ordered, in the Rubric prefixed to the Form of Consecrating a Church, that "the Vessels for the Holy Communion are to be placed on the Holy Table." (2.) When new Vessels have been presented at

* Archbishop Sancroft was one of the seven Bishops committed to the Tower by King James II., for resisting that monarch's attempts to restore the Roman Catholic worship.

any subsequent time, the Bishop's presence could not commonly be secured; and the Vessels have then been held consecrated by their use; as a Church would be under similar circumstances, i. e., where the proper officer of the Church could not attend for the purpose of consecrating it.

But when the Vessels are not presented until after the Dedication of the Church, and the Bishop can attend to receive and consecrate them at a subsequent time, there are surely the same religious reasons, as in the case of a Church, for offering and dedicating them to Almighty God, with prayer and thanksgiving—with prayer for His blessing upon those who have given, and those who shall use them; and thanks for His bounty in these and the more precious gifts of His grace. No member of our Church will suppose that it is intended by the Consecration to honor either the Building or the Vessels; but, unless wise and pious men have greatly mistaken the teaching of God's Spirit and of Holy Writ, we may humbly expect that God, for His dear Son's sake, will allow and accept this service, and will send down His blessing in and through it; so that in the devout and thankful use of these Vessels, we may more fully enjoy the privileges of union with Christ and communion with His Church; and be fulfilled with His grace and heavenly benediction. Amen.

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THE FORM OF PRAYER, &c., &c.

The Vessels and Books to be Consecrated will be placed on a table, in front of the Communion Rails.

Immediately after the Nicene Creed the Archdeacon will come forward, and standing between the said Table and the Communion Rails, will say,

Right Reverend Father in God, in behalf of the Donors I humbly desire that these Vessels and Books, presented for the use of this Cathedral by pious friends in England, may by your Office and Ministry be consecrated for the sole service of God our SAVIOUR, in the Holy Communion.

The Bishop answers,

With a cheerful heart we are most ready to grant your desire ; and that God, for His dear Son's sake, may allow and accept it, let us begin with the invocation of His Holy Name :

Bow down Thine ear, O LORD, and hear us ; open, LORD, Thine eyes, and behold, from the habitation of Thy Holiness and of Thy Glory, Thy poor servants

here before Thee ; and have respect unto the supplications, which, in confidence of Thy great mercies, and the all-sufficient merits of Thy Blessed Son, we presume to make ; begging Thy gracious assistance in what we are about, and Thy favourable acceptance of it : Let Thy Holy Spirit help our infirmities : give us hearts truly and deeply sensible of the greatness of Thy Divine Majesty : increase our faith, inflame our love, and order our devotions : make us always zealous for Thy Glory ; and grant us ever to rejoice in Thy holy service, which is perfect freedom. And the Glorious Majesty of the LORD our GOD be upon us ; prosper, LORD, the work of our hands upon us, O prosper Thou our handy work, through JESUS CHRIST, Thy Son, our Saviour. Amen.

† *The invocation being ended, the Archdeacon presents in order the Vessels, and then the Books, saying,*

In behalf of the Donors, I offer these Vessels and Books for the Service of the Holy Communion in this Cathedral-Church for ever.

† *The Bishop receives all the pieces in turn, and humbly presents and places them on the Holy Table.*

† *Then the Bishop says the Prayer of Consecration.*

UNTO Thee, O ever-blessed LORD and Saviour, and to Thy most Holy Worship

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LORD and
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and Service, do I here offer up and dedicate these Oblations, which in humble acknowledgement of Thy Sovereignty over all, and of Thine infinite Mercy and Goodness to them in particular, Thy pious and devout servants have here presented before Thee. But who are they, O LORD, that they should be able to offer so willingly after this sort? Thine, O LORD, is the Power, and the Glory, and the Majesty: for all that is in the Heaven and in the earth is Thine. Both riches and honour and all things come of Thee; and of Thine own they have given Thee. Accept, we beseech Thee, these their free-will offerings, and grant that they may be for ever ~~sanctified~~ *sacred* for Thy service in the Holy Communion. Let no profane or sacrilegious hand ever withdraw them from Thine altar, or debase them to common use again; but let them continue always inviolable in that Holy Service to which they have been so piously designed, and are now, by our office and ministry, solemnly set apart and consecrated.

And sanctify, we beseech Thee, both the Souls and Bodies of all those, who out of these Holy Vessels shall now, or at any time hereafter, partake of the Holy Communion of Thy most blessed Body and Blood; that they may be pardoned and accepted, and everlastingly rewarded, through Thy mercy,

O Blessed Lord God, who dost live, and govern all things, world without end. Amen.

† *The Bishop adds this Benediction.*

AND now, blessed be Thou, O LORD, heavenly Father, Almighty and Everlasting God, for ever and ever: and blessed be Thy great and glorious name, that it hath pleased Thee to put into the hearts of Thy servants to give so freely for the more decent performance of Thy worship and service, in the beauty of Holiness. Accept, O LORD, this their duty and service, not weighing their merits but pardoning their offences: Let these their oblations come up as a memorial before Thee, and let them find and feel that with such sacrifices Thou art well pleased. Bless them, O LORD, in their persons and in their substance and in all that they put their hand unto. And give to all those who shall enjoy the benefit of this their piety and bounty, both a grateful sense and a sanctified use of what is by them so well intended: that in all, and by all, Thy praise and glory may now and ever be set forth, O gracious and merciful LORD, who livest and reignest, ever one God, world without end. Amen.

Then shall follow the Sermon, &c. as is usual at other times.

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APPENDIX.

THE BISHOP presumes that some description of these very beautiful and costly offerings will be acceptable to those for whose use they have been presented. The Donors of the Vessels are not known. Their names do not appear on any of the pieces, nor have they been communicated to the Bishop. It is only known generally that the wish to present to the new Cathedral Church of this Diocese a complete set of Vessels for the Holy Communion, worthy of such an Edifice, originated with some friends at Eton, who have frequently and liberally assisted the Bishop in various ways. They obtained the countenance and coöperation of other friends, and their united liberal contributions, entrusted to the skill and taste of Mr. Keith, under the direction of W. Butterfield, Esq., (Architect, &c.), resulted in these Vessels, of unsurpassed beauty and elegance.*

The names of the Donors, as remarked before, have, in the true spirit of Christian charity, been kept secret, even from the Bishop himself. Each piece, however, bears an inscription shewing the quarter from which each, respectively, came. The larger part, viz., one Paten for the bread before the Consecration, two Chalices, and two Flagons, it

* A duplicate set of these Vessels, among the articles of Church Furniture in the Industrial Exhibition, excited great admiration; and the Chalices were honored with a prize.

appears, were the noble gift of three sisters ;* one of whom, as is mentioned in a Latin inscription on the under side, now "rests in hope."

The two Patens, for the distribution, were given by two friends at Eton, but only their initials appear on the under-side.

The Alms Bason bears this inscription (also on the under-side) "To the glory of God; from loving hearts at English Bicknor and Eton."

The Paten intended for the Bread before Consecration, is silver gilt, but plain.

The Chalices are richly chased and enamelled, with beautiful medallions round the centre of the stem. On each face of the foot, which is hexagonal, are sacred monograms of different patterns; the first letters of "that Name which is above every name."

The two Flagon, of very elegant shape, are richly chased and ornamented. On one of them, round the centre, is this inscription, "Glory be to the Father and to the Son and to the Holy Ghost;" and on the other, "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us." On each of the above-named five pieces is inscribed, in Latin, "To God and the Church: Three Sisters, of whom one rests in hope, two are yet alive. A.S. MDCCCLII."

The two Patens for the distribution, are of similar rich and elegant workmanship, enamelled in the centre. Around the rim or border of each, respectively, are the following inscriptions—on one,

* These are the same ladies, it is believed, who presented a beautiful silver chalice and paten to the Church at La Poêle, which the Bishop consecrated in his last Visitation. They have given books also, and otherwise assisted several missionaries in this Diocese. They are not personally known to the Bishop, nor has their charity been confined to this Colony.

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"I will exalt Thee, O God my King; and I will bless Thy name for ever and ever"—on the other, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages." On the underside of each, "To God, of his own gifts;" with the initials of the Donors.

On the Alms Bason is a beautiful representation of the "Last Supper," not engraved or stamped, but beaten out with the hand. It is exquisitely finished. On the margin or border, is this appropriate passage from the Psalms, "Thou openest Thine hand and fillest all things living with plenteousness." The inscription on the under-side, which is in English, has been already mentioned.

All are enclosed in a strong and elegant oak chest, bearing an inscription, to the effect that the Vessels contained in it are to be used by the Bishop and Priests of the Cathedral Church of St. John Baptist in Newfoundland, for ever.

The Books were presented by two ladies (sisters), and the beautiful needle-work upon them is by their own hands.

The present seems a convenient opportunity for mentioning some of the other donations to the Cathedral.—

The Pastoral Staff was presented by a College friend. A lady in Worcester gave £10 for the purchase of a large Bible; but, a very handsome Bible and Prayer Book being in the meanwhile received from another quarter, that donation was devoted to the Lectern or Stand. One of the Reading Desks is due to a collection made at the Offertory in a Parish Church in Warwickshire, on occasion of the Bishop's visit. The Candlesticks, which have replaced those formerly in use, were

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the joint gift of a lady of rank and a Clergyman. A very beautiful Bible and Prayer Book, intended for the Bishop's seat, were presented by a dear and valued friend,* formerly the Bishop's Curate. The cushions at the Holy Table were worked and presented by friends in the neighbourhood of the Bishop's late parish. A liberal donation is set apart for the fair white linen clothes, napkins, &c. One of the painted windows was given by friends of the Archdeacon in England; and two were subscribed for by the Clergy generally of this Diocese; while the others were erected by surviving friends, in memory of former inhabitants of this Parish. All the beautiful oak furniture, Seats, Stalls, Pulpit, Communion Rails, &c., may be regarded as due to the munificence of the Incorporated Society for Promoting Christian Knowledge.

In naming these special gifts it seems right to mention that numerous donations (too numerous to be specified) of various amounts, from £200 downwards, were placed at the Bishop's disposal, by friends known and unknown. If in any instances, (as was necessarily the case in many) no separate acknowledgment was made, it is fondly hoped that the donors will believe that the sums entrusted to the Bishop were most gratefully received, and faithfully expended, with many prayers and blessings. "Remember them, O God, for good, and wipe not out the kindness they have done for the House of their God, and for the offices thereof." (See Nehem., 13 c. 14 v.)

EDWARD NEWFOUNDLAND.

December 20th, 1851.

* "He rests from his labours, and his works do follow him." The Books are not used by the Bishop, as there is no Seat or Desk convenient for them.

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